

LATTER DAY SAINTS SOUTHERN STAR

"BUT THOUGH WE OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8, 9.

VOL. 1.

CHATTANOOGA, TENN., SATURDAY, OCTOBER 14, 1899.

No. 46.

HIS LIGHT.

J. G. Whittier.

His light shines on me from above,
His low voice speaks within—
The patience of immortal love
Outwearing mortal sin.

Not mindless of the growing years
Of care and loss and pain,
My eyes are wet with thankful tears
For blessings which remain.

If dim the gold of life has grown,
I will not count it dross,
Nor turn from treasures still my own
To sigh for lack and loss.

And if the eye must fail of sight,
The ear forget to hear,
Make clearer still the spirit's sight,
More fine the inward ear!

OUR CONFERENCE PRESIDENTS.

Elder L. A. Thorley.

This week we are honored with a photo of L. A. Thorley, who recently has been called to preside over the North Kentucky Conference.

The following is a short biographical account of this illustrious young man, who has been honored as a messenger of salvation:

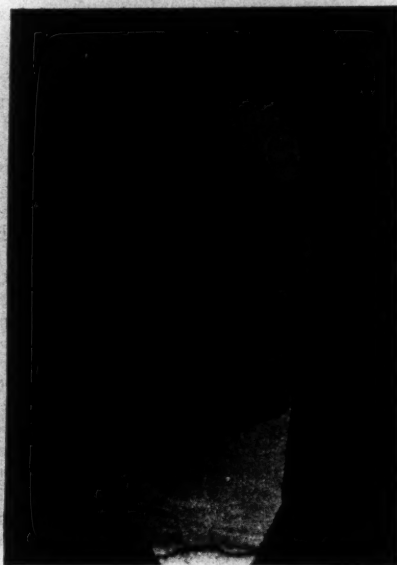
His parents embraced the everlasting Gospel in the old world, emigrating to Utah under adverse circumstances, settling in the dreary deserts of Southern Utah, in the early fifties. In these environments, Nov. 7th, 1874, the subject of this sketch was born, necessarily developing the qualities which make him a peer in virtue and modesty, unstained by the polluting influences so common in the cities. He is possessed of a fair education, gained principally at the renowned Agricultural College, Logan, Utah. He is beloved by all who have the pleasure of his acquaintance. By occupation, like Jacob, Moses, David and other celebrities, he is a tender of flocks and herds.

His life has been pure and unsullied by the contaminating influences of the world, consequently not very interesting from a worldly standpoint. But God has honored him by calling him to the Southern States Mission, where he has labored assiduously since May, 1897.

The course taken by Elder Thorley in his walk, thus far, will merit and surely

win success in any department in life. As a missionary, Elder Thorley's labors have been very satisfactory, and he is closing the end of this successful mission by doing his utmost towards making the North Kentucky Conference the banner of the south. May God crown his efforts, and may his zealous desires for righteousness be realized. We need more of the material of which President Thorley is composed, to visit this earth and assist in the amelioration of the human family.

The first fifteen months of Elder Thor-



ELDER L. A. THORLEY,
President of the North Kentucky Conference.

ley's mission was spent in the East Kentucky Conference, as a canvassing Elder. In March last he was chosen as a counsellor to President Mendenhall, which position he held until the organization of the North Kentucky Conference, when he was chosen first counsellor to President Albert Arrowsmith. On the release of President Arrowsmith, who was called to the office, Elder Thorley was called to fill the vacancy.

History of the Southern States Mission.

(Continued from page 352.)

The year 1891 opened with much threatening against the Elders, but in only two cases were the threatenings made by a mob of men. Several letters were received among the brethren, but no serious results were felt from these. During the latter part of January, however, persecution abated, and the brethren were able to do a great deal of preaching. In several places school houses and churches have been opened. Although water was high and roads muddy, a number of baptisms were reported, and prospects were very favorable for more additions to the church.

A call was made for new Elders in most fields, which was notably different from January of the year previous, when persecution was so intense the number of Elders was reduced in many sections.

In February the brethren were very enthusiastic in instructing people in the doctrine of gathering and encouraging the worthy Saints to go west. On a whole, February was an exceptionally quiet month. No cases of sickness were reported, neither any accounts of mobbing. Meetings were held in large numbers, and many people became interested in the teachings of the Elders.

March 7th twelve new Elders arrived in the field. The Elders were assigned their fields of labor, and all left on the 9th. A company of ninety-eight Saints left Chattanooga the following day, accompanied by President Spry and eleven Elders.

Elders Bingham and Manaway arrived in Winfield, Ala., and gained consent to use the school house. During the day they were waited on by the mayor and given the following notice: "Mormon Preachers—Gentlemen, we understand you have appointed preaching in our school house, of this place, and we, as citizens, strictly object to you preaching in our house or town." A large number desired to hear, but no place was offered.

The Elders were not insulted, but kindly treated while in the city.

Spring was opening and the Elders began to launch out in new fields and in counties where seemingly little success has been enjoyed during past months, the seeds were beginning to sprout and friends were being raised up daily. The

Elders called at the home of Caleb Angel and found the lady very sick. The family were believers and requested the brethren to administer to the wife. As soon as the prayers were completed and the hands removed from her head the pains left and the woman was entirely well. Soon after, the man, his wife and four others were baptized, and in a short time the number was increased to thirteen. The future of the Elders seemed bright. Talk of a mob was heard, but no attention was paid to it. On the night of the 13th, however, as they were seated in the home of a friend, the mob came. The Elders went out and the sixty men yelled like demons. They hurried the Elders away quickly, and passing the home of a preacher they were reinforced with whisky. They walked until midnight, and then stopping on the top of a hill promised to release the Elders provided they would leave the county. Some of the men wanted to hear the history of Joseph Smith, so Elder Cornwall stood on a log and talked for nearly an hour. There was perfect attention, and when he had finished most of the mob shook hands and not a few wished them well.

(To be Continued.)

Industrial System of the Mormons.

Brigham was a man of phenomenal energy and sagacity, his masterful spirit left its enduring impress on all the institutions of Utah, religious, political and economic. It may have shocked some readers to find Col. John A. Cockerill saying as he did in the *Cosmopolitan* last September, that if he were asked to name the three greatest men America had produced, he would say George Washington, Abraham Lincoln and Brigham Young. Now, I was reared in New England, and the atmosphere of purity, thought and tradition, yet I can sincerely say that I think that Brigham Young deserves to be named among the really great men of the present century, and that in many striking ways he reflects credit upon the sturdy Anglo-Saxon race and the good old state of Vermont. Brigham Young built up an industrial and social system fundamentally different from anything which exists anywhere in the United States. He planned Salt Lake City for the capital of Zion. Four classes of lots were provided. The city lots were one and one-fourth acres. Next tier was composed of five-acre lots. Next ten and twenty acres. It was designed that every man should be a land owner and no one a tenant. He left a people of whom 90 per cent. are land owners in a day and generation when 90 per cent. of the people of New York are hopeless tenants. He left people whose living is certain while the earth yields her increase. He left a people who are secure in the control of natural monopolies, and in their ownership, as joint stockholders, in their stores, factories and banks.

It seems to me it would be wise for the American people to study the valuable instructions learned from the industry of the Mormons.—President William E. Smyth, of the National Irrigation Congress, Voice, New York, Feb. 20, 1896.

An intelligent farmer has discovered that by planting onions and potatoes in the same field in alternate rows the onions become so strong that they bring tears to the eyes of the potatoes in such volume that the roots are kept moist and a big crop is raised in spite of the drought.

DIVINE AUTHORITY.

Or the Question, Was Joseph Smith Sent of God?

BY ORSON PRATT.

(Continued From Page 360.)

Many points of doctrine which had been in controversy for ages are made perfectly plain in the Book of Mormon; hence those who have murmured because of the darkness and obscurity thrown over the Scriptures by human wisdom and learning, have "learned doctrine." Did Isaiah prophesy that when the predicted book should make its appearance, that then "the house of Jacob should no longer be made ashamed, neither should the face of Jacob any more wax pale?" The Book of Mormon has come, declaring that the time is at hand for the gathering of the house of Jacob, no more to be scattered. Did Isaiah predict that in the day of the revelation of a certain book, "the terrible one should be brought to nought, the scorner be consumed, and all that watch for iniquity be cut off;" and finally, that "all the nations who should fight against Mount Zion, should pass away as the dream of a night vision, and be destroyed by earthquake and the flames of devouring fire?" The Book of Mormon comes testifying that the hour of these judgments is at hand. And finally, there is no circumstance mentioned by Isaiah, connected with the revelation and translation of the book he mentioned, but what is connected with the Book of Mormon. If Joseph Smith was an impostor, and wished to palm himself off upon the world as the great prophet who was to usher in the preparatory dispensation for the coming of the Lord, how came he to discover all these minute particulars contained in Isaiah's prophecy, so as to exactly and perfectly incorporate in his great scheme of imposture each and every one of them? If this illiterate youth was a deceiver, he has far outstretched all the learned divines or impostors of the last eighteen hundred years—he has made his great and extended scheme to harmonize in every particular, not only with the ancient Gospel, but with the ancient prophecies, and this, too, so perfectly that no one can detect the delusion. Reader, does not such a scheme savor very strongly of the truth? Does it not require a greater effort of mind to disbelieve such a scheme than it does to believe it? If such a scheme cannot be credited, where is there a scheme or system in the whole world that can be credited? Can you find a scheme more perfect than the one introduced by Mr. Smith? Can you find one equal to it in perfection? Can you find one that contains one-twentieth part of the truth which his system contains? If, then, you doubt the authority of Mr. Smith, how much more ought you to doubt the authority of every other man now on the earth? If Mr. Smith's perfect scheme should be rejected, surely all other schemes or doctrines which can be shown to be ten times more imperfect, should also be rejected. If any are to be received, surely the one should be received which seems to contain all the elements of a true doctrine, and in which there cannot be detected the least evidence of imposture. To invent a scheme apparently every way suited to the last dispensation or preparatory work for the second advent of our Lord—to have that scheme agree in every minute particular with the endless circumstances and numberless events predicted

by the ancient prophets, bespeaks a wisdom far superior to that of man; it bespeaks the wisdom of God. This endless train of circumstances—all harmonizing—all combining—all concentrating as it were into one focus—carries with it such irresistible evidence of truth that it is almost impossible for the careful investigator to reject the divinity of Joseph Smith's mission. Like investigating the works of nature, the more he examines the more he perceives the wisdom of the Deity stamped upon every sentence.

Seventh.—According to the Book of Mormon, all of the great western continent, with all the valleys, hills and mountains, riches and resources pertaining thereto, was given to the remnant of Joseph, as their "land of promise." The Almighty sealed this covenant and promise by an oath, saying that the land should be given unto them forever. The western world, including both North and South America, is the "land of promise" to the remnant of Joseph, in the same sense that the land of Palestine is a promised land unto the twelve tribes of Israel. Now this testimony of the Book of Mormon agrees most perfectly with the prophetic blessing placed upon the head of Joseph by the patriarch Jacob; who, just previous to his death, called together his sons and predicted upon each what should befall them or their tribes "in the last days." The blessing upon the tribe of Joseph is as follows:—(Gen. xlix chap.) "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall; the archers have sorely grieved him, and shot at him, and hated him; but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel;) even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breast and of the womb; the blessings of thy father have prevailed above the blessings of my progenitors, unto the utmost bound of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." In the preceding chapter, when blessing the two sons of Joseph, he says "let them grow into a multitude in the midst of the earth." And again, "his seed shall become a multitude of nations." From this prediction it will be perceived that Jacob prevailed with God, and obtained a greater blessing in behalf of the tribe of Joseph than what Abraham and Isaac, his progenitors, had obtained. While the blessing of Jacob's progenitors was limited to the land of Palestine, Joseph had conferred upon him a blessing, or country above, or far greater than Palestine—a country at a distance, represented by "the utmost bounds of everlasting hills." Some of the "branches" of the "fruitful bough" of Joseph were to spread far abroad from the parent tree—they were to "run over the wall" of the mighty ocean—they were to "become a multitude of nations in the midst of the earth." There, among the "everlasting hills," they were to be "made strong by the hands of the mighty God of Jacob." It was to be there among the "multitude of nations" of the posterity of Joseph, that the "Shepherd—the stone of Israel" was to establish a kingdom, which should break in pieces all other kingdoms, and "fill the whole earth."

In America there is "a multitude of nations," called by us "Indians." These Indians evidently sprang from the same source as is indicated by their color, features, customs, dialects, traditions, etc.; that they are of Israelitish origin is also evident from their religious ceremonies, their language, their traditions, and the discovery of Hebrew inscriptions, etc. If America is not the land given to a branch of Joseph, where or in what part of the globe shall that tribe receive the fulfillment of Jacob's predictions? Where, if not in America, has a land been peopled by a multitude of the nations of Joseph? Can a multitude of the nations of Joseph be found in Europe, Asia or Africa, or in any of the adjoining islands? If not, then America seems to be the only place where that great prediction could receive its accomplishment. The Book of Mormon testifies that America is "the land of Joseph," given to them by promise. Is not this an additional evidence that Mr. Smith was sent of God? If Mr. Smith was an impostor, how came he to discover that the tribe of Joseph was to be favored so much above all the other tribes of Israel? Perhaps it may be replied that it was easy to discover that from the Scriptures; but, we ask, why did not Swedenborg, Wesley, Irving, or some of the other impostors of former times, make this Scriptural discovery, and incorporate it in their pretended dispensations? It would be, at first, thought far more natural to suppose the American Indians to be the ten lost tribes of Israel; indeed, this is the opinion of many of the learned at the present day. Why did not this modern prophet, if a deceiver, form his deceptive scheme more in accordance with the opinions of the learned? or why should he choose a remnant of the tribe of Joseph to people ancient America? Out of the twelve tribes of Israel, why did he select only a branch of one tribe to people this vast continent? All can now perceive why the Book of Mormon should profess to be the history of a remnant of one tribe, instead of being the history of the ten tribes. All can see why America should be represented as a promised land to Joseph, instead of being given to Reuben, Simeon, or any of the other tribes. All can now see, though it was not seen at first, that if the Book of Mormon was different from what it now is; that is, if it professed to contain a history of the ten lost tribes; or if it had given the great western continent to any other people, or to any other tribe than that of Joseph, that it would have proved itself false—it would not have been the book or record which the prophets predicted should come forth to usher in the great work of the last days. An impostor would be obliged to take into consideration all these minute circumstances, many of which are in direct opposition to the established traditions of the day, yet none of them could be neglected without proving fatal to his scheme. But Mr. Smith, with all the accuracy of a profound mathematician, has combined all the minute elements of both doctrine and prophecy in his grand and wonderful scheme—nothing is wanting. Whatever department of his system is examined it will be found invulnerable. What an invaluable amount of evidence to establish the divine mission of the Prophet Joseph Smith!

Eighth.—In the Book of Mormon are given the names and locations of numerous cities of great magnitude, which once flourished among the ancient na-

tions of America. The northern portions of South America, and also Central America, were the most densely populated. Splendid edifices, palaces, towers, forts and cities, were reared in all directions. A careful reader of that interesting book can trace the relative bearings and distances of many of these cities from each other, and if acquainted with the present geographical features of the country, he can, by the descriptions given in that book, determine, very nearly, the precise spot of ground they once occupied. Now since that invaluable book made its appearance in print, it is a remarkable fact that the mouldering ruins of many splendid edifices and towers, and magnificent cities of great extent, have been discovered by Catherwood and Stephens in the interior wilds of Central America, in the very region where the ancient cities described in the Book of Mormon were said to exist. Here, then, is a certain and indisputable evidence that this illiterate youth—the translator of the Book of Mormon, was inspired of God. Mr. Smith's translation describes the region of country where great and populous cities anciently existed, together with their relative bearings and approximate distances from each other. Years after, Messrs. Catherwood and Stephens discovered the ruins of forty-four of these very cities and in the very place described. What, but the power of God, could have revealed beforehand this unknown fact, demonstrated years after by actual discovery?

Ninth.—The fulfillment of a vast number of prophecies delivered by Mr. Smith is another infallible evidence of his divine mission. Out of the many hundreds of fulfilled predictions uttered by him, we select the following as examples:

1. Soon after Mr. Smith found the plates he commenced translating them. He had not proceeded far before he discovered from his own translation of the prophecy of Nephi, as before quoted, the three witnesses, besides himself, should behold the book by the power of God, and should know and testify of its truth. Some length of time after this, or in the month of June, A. D. 1829, the Lord gave a revelation, through Mr. Smith, to Oliver Cowdery, David Whitmer and Martin Harris, promising them that if they would exercise faith, they should have a view of the plates, and also of the Urim and Thummin. This prediction was afterwards fulfilled; and these three persons send forth their written testimony, in connection with the Book of Mormon, to all nations, kindreds, tongues and people, declaring that an angel of God descended from heaven, and took the plates and exhibited them before their eyes! and that at the same time, the voice of the Lord from the heavens testified to them of the truth contained in Mr. Smith's translation of these records. Now an impostor might indeed predict the raising of three witnesses, but he could never call down an angel from heaven, in the presence of these witnesses, to fulfill his prediction.

2. Before the Church of Jesus Christ of Latter Day Saints had any existence upon the earth, the prophecy of Moroni was translated and printed in the Book of Mormon. It is expressly predicted in this prophecy, that in the day that that book should be revealed, "the blood of the Saints should cry unto the Lord from the ground," because of the wickedness of the people, and that the "time should soon come when," because of the cries and mourning of "widows and orphans,"

whose husbands and fathers should be slain by wicked hands, "the Lord should avenge the blood of His Saints." And again, in August, 1831, the word of the Lord came to Mr. Smith, saying that "the Saints should be scourged from city to city, and from synagogue to synagogue," and that but few of those then in the Church should "stand to receive an inheritance."—(See Book of Doctrine and Covenants, page 235.) The blood of many hundreds of Saints who have been slain and martyred in this Church, is an incontrovertible evidence of the truth of the prediction. Surely Mr. Smith must have been a prophet of God to have foreseen not only the rise of the Church of the Saints, but that their blood should cry aloud from the ground for vengeance upon the nation who should perpetrate these bloody deeds. No human foresight could have foreseen the bloody sceneries that were to take place after the rise of the Church. All natural appearances in the United States were against the fulfillment of this dreadful prediction. Every religious society throughout the whole country was strongly guarded against persecution and religious intolerance by the strong arm of the civil law. The glorious constitution of this great and free people proclaimed religious freedom to every son and daughter of Columbia's soil; yet in the midst of this boasted land of freedom and religious rights, where universal peace seemed to have selected her quiet dwelling-place, the voice of the great prophet is heard predicting the rise of the Latter Day Church, and the bloody persecutions that should follow her "from city to city, and from synagogue to synagogue." Never were there any prophecies more literally and palpably fulfilled since the creation of the earth. If the foretelling of future events that could not possibly have been foreseen by human wisdom—events, too, that to all outward appearances were very unlikely to come to pass; if the predicting of such events and their subsequent fulfillment constitutes a true prophet, then Joseph Smith must have been a true prophet, and, if a true prophet, he must have been sent of God.

(To be continued.)

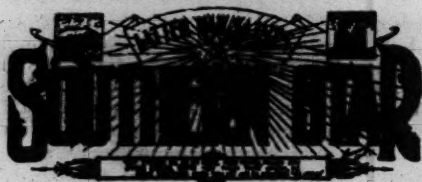
Illiteracy in Utah.

"The fruits of their system are shown in the fact that the per cent. of illiteracy is lower than the average in the country; and there are thirteen of the states and territories that show a lower percentage of persons who cannot read. Connecticut and Utah have the same, viz. 3.37 per cent. Leaving out persons of color, the following table from the last census report gives the comparison of illiteracy in Utah as compared with the aggregate of the states and other territories:

	Utah, Per cent.	U. S. Per cent.
Native whites, ten years upward, who cannot write	5.9	8.7
Foreign whites, ten years and upward, who cannot write	11.8	12.90
Whites, ten to fourteen years, inclusive, who cannot write	10.7	11.9
Whites, fifteen to twenty years, inclusive, who cannot write	4.9	7.2
Whites, twenty-one years and upwards, who cannot write	8.9	9.4

—Report of Committee on Territories, House of Representatives, second session of Fiftieth Congress.

The man who tells you the faults of others will tell others of your faults.



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SATURDAY, OCTOBER 14, 1899.

ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that man will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."—JOSEPH SMITH.

Conference Presidents will kindly remember their Mission history; some conferences have not made their report for August.

"I addressed an enormous assemblage of Mormons on 'Music and Morals' in the huge tabernacle, and a huge choir of four hundred young Mormon men and women, accompanied by the huge organ, performed, for my edification, some chorus out of 'Messiah,' without music. The festival of the Three Choirs could not have excelled their work, and the fine rich timbre of their voices was even superior to our insular province.

I will close this article, in which I have spoken in some good of a people who have uniformly been abused, with the remark that amongst the Mormons there is no poverty and no disorder."—Rev. H. R. Haweits in San Francisco Chronicle, Nov. 3, 1893.

THE TRIBE OF JOSEPH.

TO many theologians and scientists it seems strange why we select the tribe of Joseph as the one to whom America should be given, and as a result Elders are confronted with questions on this subject.

In the first place, we did not select this tribe—it was made plain through the revelations of God and confirmed by Holy Writ.

After the earth had been submerged in water and re-peopled, it was not long before wickedness again prevailed, and in the hardness of their hearts the people sought a means whereby they might escape a deluge, should one again sweep off the inhabitants of the earth.

The city of Enoch had arisen and drifted until it finally rested in mid air over Asia. The people of earth called the city Heaven, and were in hopes of reaching it by means of the Tower of Babel, when the Lord confounded their tongues. Jared and his brother Mahonri Moriancumer were led by the hand of the Lord to America. They were righteous men and their tongues were not confounded. No sooner did their posterity become corrupt than they were swept away and not allowed to inhabit the continent. From this incident alone it seems that America was a favored land from the beginning.

From Acts 17:26-27 we learn that God had determined the times before appointed and the bounds of the habitations of the children of men. This chapter also confirms with Deut. 38:8 "when the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel."

It is clear that God allotted to all the children of Israel their inheritance before they were born, and this allotment extended to "all the face of the earth," America not excluded.

America is unquestionably a blessed land—it is expansive, it is productive and healthy. A favored people of the Lord is an intelligent, obedient people—a people who are humble and have love for their fellow-men, so in allotting this land to a portion of Israel we would naturally expect it to be settled by a favored people of the Lord.

Joseph had a dream. The sun, moon and stars bowed to him, which was in similitude of his father, mother and brothers. The family became angry because of his visionary turn of mind, and finally he was sold in Egypt by his brethren. His faithfulness promoted him to Governor, and in this exalted position he still remembered his maker. He knew a famine would follow the years of plenty and prepared for the same by laying in store a large supply of grain. True to his dream the father, mother and brothers bowed to him and asked for grain. He became a savior to his father's house, thereby showing his superiority. In blessing Joseph, Jacob said: "The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bounds of the everlasting hills; there shall be on the head of Joseph and on the crown of the head of him that was separated from his brethren," (Gen. 49:26). Here Jacob acknowledges the magnitude of Joseph's dominion and makes him the greatest sovereign of earth.

With these facts confronting us, are we unreasonable in asserting that the

greatest of all lands, America, should be given to the highly favored son, Joseph? There being a land separate from Palestine, naturally Joseph, who had been separated from his brethren, would be allotted a separate inheritance inasmuch as this separate land, America, was to be inhabited.

There is scriptural evidence also that this land was allotted Joseph.

When Jacob was blessing the sons of Joseph he laid his right hand on the head of Ephraim, the youngest, and in answer to Joseph's correction said: "I know it, my son, I know it; he (Manassah) also shall become a people, and he shall be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations." (Gen. 48:19.) In Gen. 49 we learn that Joseph was a fruitful bow, whose branches ran over a wall. Thus we see not Joseph, but his branches, both Ephraim and Manassah, were to run over a wall; in other words, be separated from the body of Israel, and taking in connection with this the location given, chapter 48:16, "in the midst of the earth," it becomes clear that this wall is the ocean. In no other place have a multitude of nations of a common origin been discovered than America, and by measuring from Palestine, where Jacob stood, the midst of the earth brings us to the land of America.

The nature and extent of the territory allotted Joseph are clearly described in Deut. 33:13-14 and Zech. 9:10. Greater blessings were to be given him "who was separated from his brethren" in a land where "his dominion shall be from sea even to sea, and from the river even to the ends of the earth." How beautifully this accords with modern discovery. From sea to sea, from mountain tops to sea coast, and from Alaska on the north to Patagonia on the south, were found this race, evidently possessing a common origin.

Like Joseph, the Indians, as we call them, desire separation and roam in small companies throughout the intermountain region.

"How shall a man get his share of what is going on in the world? By getting a home. The Mormons settled that in a superb way. Brigham Young's plan was to have every man at work and every man in a home. He kept this people from a thirst for gold, and held them to land and home. He also associated his people so that they operated factories, mills, railroads, telegraph lines, stores, and all that pertains to life in a community. The Mormon religion, I must say, is the only religion which compels every man to own his own home. They found it a desert and made it a paradise. It is a part of their religion to make the waste places blossom forth and to turn idle hands over to the industrious, and to improve, and own what they do improve. That religion places a premium on industry and unselfishness, and live nearer Christ, in this respect, far nearer, than the vast majority of so-called Christians. Fully 98 per cent. of the Mormons own their own homes, and the land on which their houses stand. I have visited the Mormons and have found them most delightful and companionful, all of them industrious, and many highly cultivated. We don't live up to our religion, while they do to theirs; that's the difference."—Rev. John Rusk on the example of the Mormons, Chicago Chronicle, March 16, 1896.

A DEFENSE.

(Miss Viola wrote her friend, John W. Blevins, and in the course of the letter stated her regrets at him having joined the Baptist church. The young man handed the letter to his minister. A scathing letter was the result, and answered as follows.—Ed.)

Ed, Casey County, Ky.,
May 13, 1890.

Mr. John W. Blevins, Greensburg, Ky.:

Dear Friend—I am just in receipt of your very welcome yet surprising message, dated May 7th. I thought you had abandoned the idea of writing to a Mormon again, but nevertheless I am proud my letter was of sufficient importance to you that you had it answered, and while the subject is fresh on my mind I will answer, and will not wait so long to get some one to answer it for me, as you did. I suppose from the heading of the reference it must have been the pastor of the Baptist church, Greensburg, Ky., who wrote it for you. So you may consider this letter for the pastor as an answer to the one he wrote me. I would have liked to have had your own feelings on the subject of Mormonism, so I might write something to you, too, but as it is I will direct my thoughts to the Minister and see if I can interest him a short time, and, as the Scriptures say, "Prove all things hold fast that which is good." It seems as the Minister has been sufficiently proven, and he is no more good unless he repents, but if he yet repents and will do his first works he may prove to be worthy of the "bright and starry crown," as was spoken of in your letter. You said if there was a denomination you did detest it was the Mormons. Now, dear friend, don't you know the Church of Christ has always been detested by wicked and evil-spirited men, "who have a form of godliness but deny the power thereof?" I know that Christ's Church has always been persecuted more than any other church ever on earth. Persecution seems to have been the fate of all the Saints in ancient days, even from Noah to the time John was cast on the lonely Isle of Patmos. It also seems to be the heritage of the Latter Day Saints, even from the days of the Prophet Joseph Smith to the present time. This, then, is a strong testimony to me that the Mormon Church is the Church of Christ. The people say, "O, if I had lived in the days of the Apostles and Prophets I would not have stoned them nor cast them into prison," but those who say this are guilty of the very same things. Some say if they had lived in the time of Christ they would have received Him kindly, but the Savior says, "O, Jerusalem, Jerusalem, which killest the Prophets and stoned them that are sent unto thee, how often would I have gathered thy children together as a hen doth gather her brood under her wings, but ye would not." The servants of God will come and go among the people with the same proclamation, "Repent ye. Repent of your wickedness, for the judgments of an Almighty God are hanging over you." Of course there must be offenses, "but woe unto him, through whom they come." (Lu. 7:1.) And as the Scriptures say, "Blessed are ye when men shall revile you and persecute you and say all manner of evil against you falsely for my sake. Rejoice and be exceedingly glad, for great is your reward in heaven, for so persecuted they the Prophets which were before you." Now, if I understand you Baptists right, you reverse that Scripture and

say, "Woe unto you when men revile you and persecute you and say all manner of evil against you falsely for Christ's sake. Lament ye and be exceedingly sorrowful in that hour, for little is your reward among men, for so persecute they the Latter Day Saints, or Mormons."

I spoke about Joseph Smith, and I spoke about him because I know he was a Prophet of the Most High God. You say you believe his soul went to hell, and no doubt you will "believe a lie and be damned" too. The Prophet Joseph Smith was put to death by a mob led by wicked and angry ministers. I know of some ministers who would put the servants of God to death at the present time if they only had half a chance, and they would do it in the name of the Lord, too. Prophet Brigham Young had nothing like the number of seven hundred wives. True he had more than one wife, but that is nothing more than the Prophets of old had. Of course you know by the Scriptures that Abraham had two wives and Jacob had four, and many others too numerous to mention at present had more than one wife. Read Lu. 13:28 and see if there is not more true happiness for those who have practiced polygamy than there is for you. It reads like this: "There shall be weeping and gnashing of teeth when ye shall see Abraham and Isaac and Jacob and all the Prophets (even Joseph Smith and Brigham Young, whom you so much despise,) in the Kingdom of God, and you yourselves thrust out."

Most assuredly, dear friend, we believe in repentance after death. "For, for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh but live according to God in the spirit." (I Rev., 4:6.) "Verily, verily I say unto you the hour is coming and now is when the dead shall hear the voice of the Son of God, and they that hear shall live." (St. John 5:25.) "And they shall be gathered together as prisoners are gathered in the pit and shall be shut up in the prison and after many days shall they be visited." (Isa. 24:22.) Now who do you suppose is going to visit that prison? Why, it is those who are going to call them to repentance, even as Christ also went and preached to the spirits in prison which sometimes were disobedient, when once the long suffering of God waited in the days of Noah while the ark was preparing, wherein few, that is, eight souls were saved by water. (I Pet. 3:19-20.) If there is no repentance after death, why should the Gospel be preached to the dead? I will not go further on this subject, but hope I have made it sufficiently plain to you that you may know the dead are to hear the Gospel as well as the living, and that honest-hearted people who want to know and obey the Gospel will repent when they hear it preached.

So you would rather have ten thousand rattlesnakes wrapped around you than to have the Mormon Elders lay their hands on you. Are you honest in saying that? If so, I have nothing to say. Dear friend, I have long ago considered the path I am traveling, and that is why I am now a Latter Day Saint, because I know the Church I belong to is the only true Church of Christ upon the earth, and it is never to be thrown down or given to another people. Of course there are some good people in other churches, and others who would be good if they were not so prejudiced

and would not pay so much attention to the worldly wise preachers, who, as I said, have a form of godliness but deny the power thereof.

You say Roger Williams organized your church. I would like to ask a few questions about him. Where did he get his authority? Was he called of God as was Aaron, by revelation? The Scriptures say, "And no man taketh this honor unto himself but he that is called of God. Or did he get his authority from the Bible? If so, papa has a Bible, and I guess he has authority to organize a church, too. "The sensible and high standing people of Green county had as soon see the old demon himself as see the Mormon Elders." I would suppose the looks and ways of the old demon would suit some of them much better than the Elders. "They love darkness rather than light because their deeds are evil." I have read the references you sent me and I find they are good, but I failed to find where it mentioned anything about the Baptist church. I will be very pleased to hear from you again, Mr. Blevins, and hope you will do your own writing next time, so I will know how to answer you. And if the minister would like to answer what I have written to him, I will be pleased to hear from him on any subject he may choose to discuss. I will answer him the best I can, with the prayer that the Spirit of God may guide my thoughts, that what I may say will be pleasing in His sight.

May God ever bless and protect you from all evil and let the influence of the Holy Spirit guide you into all truth, is my prayer for both you and the Baptist preacher.

I remain, as ever, your friend,
VIOLA SWEENEY.

From a Saint.

BY MRS. MARTHA E. STOVER.

I am glad to know I have the privilege of testifying to the truthfulness of the Gospel, as preached by the Elders of the Church of Jesus Christ of Latter Day Saints. I am pleased to say that since the time of my baptism has been the happiest week of my life, and I know the Lord is doing a wonderful work in these last days, and I believe all who have faith will be rewarded with eternal life. The Lord has given me light and I have faith that He will do greater works for me than He has already done.

When the Elders first came here preaching, there were many people who did not know whether they were the false prophets spoken of or not. I asked God in humble prayer whether they were His servants or not, and am sure anyone who will ask in faith will know that the Elders are servants of the living God.

A troubled but trusting subscriber recently wrote to the editor of the Huron, Kansas Herald: "What ails my hens? Every morning I find one or more of them keeled over, to rise no more."

The reply was: "The fowls are dead. It is an old complaint, and nothing can be done except to bury them."

A young man in a neighboring town advertised for a wife under an assumed name; and his sister answered the advertisement, also under an assumed name. Then photographs were exchanged, and now the young man thinks there is no balm in advertising, and the old folks think it pretty hard to have two fools in one family.

LOVE AND SYMPATHY FOR EACH OTHER.

Remarks Made at Overflow Meeting, Salt Lake City, April 9, 1899.

BY ELDER JONATHAN G. KIMBALL.

I have been very much interested during this semi-annual conference. Personally, I cannot remember the time when I have been more pleased with the discourses. There is one grand feature connected with them that has forced itself upon my mind. It is, "Seek ye first the kingdom of God and His righteousness and all other things shall be added unto you." I remember instances when temporal matters seemed to be foremost. I comprehend as well as others how necessary it is that we should have temporal things brought to our attention. Sometimes I have felt a little in doubt which should be the most prominent at present, our temporal salvation or our spiritual salvation, and I have been unable to say which should be first. Some of our people are in a regrettable condition, and much has been said upon this question and it has seemed quite a hobby with me as I have passed through that experience, but I will not take time to say anything upon that feature. Our people should follow the instructions that have been given them and keep out of debt. I call to mind a saying of the Lord: "I am bound when ye do what I say, but when ye do not what I say, then ye have no promise." He says to the young people: "He that seeketh Me early shall find Me, and he shall not be forsaken." The Lord has made great and wonderful promises to this people.

I desire to call your attention to an incident that occurred when I was laboring in the Southern states, in 1884. I went there in 1883. The year 1884 was a time of a sad experience in that mission. It was then that some of our Elders lost their lives by mob violence. It seemed and you who have been in holy places; We had but few friends. I was at the office in Chattanooga under Elder Roberts at the time. I picked up a Chattanooga Times one morning, and I was very much delighted to see in print these words, speaking of Elder John Morgan. It said: "To shake his hand was to be his friend." I have never forgotten it. When you shook John Morgan's hand and he looked into your face you always knew that you were his friend. John Morgan understood that principle. Some of our people are becoming careless in the shaking of hands. I have shaken hands with some men, when I would just as soon have put my hand into a bucket of ice water as to shake hands with them. They may have been friendly, but I have no means of telling. Great sermons have been preached in this Church by the simple shaking of hands; and you who have been in holy places; you who have been in the holy temple, know what it means to shake hands.

I witnessed a play in the theater here, and was very much taken up with it—Julius Caesar—and when I saw the mimic representatives of great Romans walk up and shake hands, I presume everyone in that large theater was impressed with the idea that it meant friendship. But we have been too much carried away with temporal matters. When our Elders come home—we have probably eight hundred who return every year—they ask me what is the matter with the people? They discover it whenever they shake hands with you.

When you meet the Elders that come home and shake hands with them, they will hardly let go of your hand, they are so friendly, and you can feel it in your hearts that they love you. They do it from the bottom of their hearts. You who have lost children know when a person comes up to you and sympathizes with you on account of your loss, taking you by the hand and looking you in the face, notwithstanding they do not utter a word, you feel that friendship, that sympathy that pierces to the innermost recesses of your hearts. Those who have lost wives, if one who has passed through that terrible experience comes to sympathize with another man who has lost his wife, in shaking his hand there is a feeling of friendship and sympathy that cannot be expressed in words.

Brethren and sisters, we can afford to be sympathetic; we can afford of all people on the earth to be filled with sympathy and compassion. I am not concerned very much about what other religionists do. We have the Gospel of the Lord Jesus Christ, and it has withstood every test. We have sent out our young Elders without experience, and it is marvelous, it is wonderful, it is one of the great testimonies to me how these young men can meet the men of the world as they do, with so little experience. It is a very strong evidence that we have the truth, that we have the Gospel of the Lord Jesus Christ. I am not concerned about the Christian Scientists; I have little to say against them. If they do any good that is their business, but I wish to say that there will be inroads made among this people. I call to mind now a circumstance of a Josephite preacher going into the city of Logan, among the intelligent people there, and going from house to house. It was discovered that our people were unable to meet him. He went to a Bishop's place, and he spoke unkindly to him, and a young Elder who had just returned from the east said: "Father, I am unwilling to stand by and hear that man talk as he is talking, and I will meet him in public debate," and he vanished, and that man did not wish to see him any more. We must be informed. No church can find a more successful way of making inroads among our people than by getting them to extend the hand of sympathy, love and affection in their trials and tribulations. We, who hold the priesthood, Elders, Seventies, Teachers and Deacons—ought to perform our duties; our hearts are not always as they should be; we do not always exhibit the sympathy, love and affection that we ought. I am sorry to say that some of my acquaintances, some who are near and dear to me, have been won from our Church through love and sympathy.

My brethren and sisters, I have this to say in conclusion: Even if you are in a hurry, stop and shake hands before going on, but do it right; have the Spirit of God within you, and when you greet them say, "God bless you." I know a good old sister, who is working for her living; she would not let the Church support her, she is too proud. She is over 70 years old. She said to me that when an Apostle took her by the hand and

said "God bless you" it was worth more to her than all the money they could give her. I remember Apostle Erastus Snow, and I will never forget him as long as I live on the earth. He stopped long enough to take me by the hand as a boy, after my father was dead, and said "God bless you." There are others that have done so, and they stand foremost in my mind, and I remember and esteem every one of them. We should learn to love and honor each other. We should have the Spirit of God burning within our hearts. You can make more converts in this way than by any other means. God bless you. Amen.

The choir sang:

"Who are these arrayed in white?"

A Testimony.

The following is an extract from a letter received from Miss Panola Logue, of Music, Ky. She is one among the many Bible readers of the south, and the light she gained therefrom convinced her that the diversity of religious systems could not have had their foundations on the "rock" of revelation, coming from the "Great Head," who taught unity. Her desire was to know truth, and when Elders came to the town the opportunity of hearing "Mormonism" was accepted. She says: "It seemed strange to me that no one but myself seemed dissatisfied with all the churches, and my mamma said: 'All the different churches are the branches of the true vine—Christ.' But true to my convictions, I disfellowshipped the Methodists and told them that I did not believe any of them had the authority, as none of them were like the primitive church, and that I never would join another church unless I found one just like the one described in the New Testament. When the Elders came into our village it caused quite a stir among the people, but I was interested and I went to hear them, as I was going to hear all who claimed to be 'preachers,' because I wanted to find the church with apostles, prophets, etc., so my heart was opened by the grace of God to receive the truth.

"I counted the cost before I became a subject of His Kingdom, and went in with the intent to give my all, even to life, if need be, for the Gospel's sake. When I review the life of our humble Savior, also the modern prophet, with all their promises, I feel as 'one having nothing, yet possessing all things,' and would rather die than give up the faith. I will 'take joyfully the spoiling of my goods (also the enmity of those who are near and dear to me, who otherwise would be my friends), knowing that I have a more enduring substance in heaven,' for I have had sufficient testimony from God that 'we are of God and the whole world lieth in wickedness.'

"I appreciate The Star for all it is worth, and would not be without it. Its rays often dispel the darkness about me, and my prayer is, God speed The Star and the cause of truth."

The following named clergymen are only a few of the many who have preached to very large and attentive Mormon audiences in the great Tabernacle, Salt Lake City: Bishop Kingsley, Ohio; Rev. A. N. Fisher, Nevada; Dr. Tiffany, Iowa; Dr. Allen, of Wyoming; Rev. Hyrum McGee, Missouri; Dr. J. H. Vincent, New York, whose Methodist sermon was listened to by 4,000 Sabbath School children and as many adults.

HEAVEN AND HELL.

BY ELDER ALBERT ARROWSMITH.
Written for The Southern Star.

Without the light of truth and revelation, heaven has been depicted as a place, located beyond the bounds of time and space, where the righteous have musical instruments and play incessantly before the throne of God, thus deriving pleasure in entertaining this Great Being, who sits upon the top of a topless throne, centrally located everywhere, with a circumference nowhere. This airy, shadowy, mystical place, whose inhabitants wear wings, is thus pictured as an everlasting abode of happiness.

Hell, by the same spirit, is considered a place of torment, consisting of fire and brimstone, where the wicked are cast, where they ever burn and never consume, described as a bottomless pit. These fallacious ideas are entirely out of date, and need sweeping away by the beacon of truth, as they are based on a misunderstanding of the Word of God. The Scriptures teach that the earth and all thereon has a spiritual entity, as well as temporal; every living creature has a spirit, and the earth, and all therein, suffers spiritual and temporal death, through the fall.

The object of Christ's mission, and the Gospel's administration, among the children of men, is to redeem this earth with its inhabitants to their former paradisiac glory, and make a heaven of it. Every organized body has a soul, and every soul has intelligence, and every intelligence, in its evolutionary career, aspires to perfection. "Be ye perfect even as your Father in heaven is perfect," was the mandate issued by our Master and guide.

At the death of a relative, or friend, modern christendom generally passes their judgment as to the destiny of that soul, either into heaven or into hell; there is no half-way place, its doom is sealed—God being depicted as a mighty tyrant, casting His sons and daughters into the bottomless pit, there to burn throughout eternity, or consigning them to that heaven aforementioned, the decree unchangeable. Venial, or grave offenders, reap hell alike. The immaculate Jesus, and the wicked murderer (providing he professes a belief in Jesus) reap heaven alike. Modern christendom, thou art not consistent, thy systems being contrary to common sense, philosophic, scientific and Bible truths, must be forsaken, in searching out our ideal heaven or hell.

The Bible speaks of many heavens. Paul saw three, and if his evidence is worth anything, he describes three degrees of glory, one called Celestial, another Terrestrial, and another Teletial, typified according to the brightness of their glories, as the sun, moon and stars, and as one star differeth from another star in the constellation of the heavens, so are the degrees of glory. Thus every man can be rewarded according to his works, and a just punishment meted out according to the merits or demerits of his case. God becomes a God of mercy, justice and judgment, and all His sons and daughters receive such rewards and punishments as their particular case demands. There are sins that can be forgiven here, and sins that cannot; there are sins that can be forgiven in the next life, and sins that cannot. The next life is a purely spiritual existence, a world

of departed spirits, a progressive condition; where salvation is offered, and every child of God has still the opportunity to accept or reject the Gospel of Christ. Regarding its location, it is not a long way off, but simply the spiritual part of this world, and connected thereto, yet not tangible to mortality, only through a clairvoyant, or spiritual discernment; but which is as real and material in its spiritual entity as mortality is to mortal.

Christ said, after His resurrection, that all power was given Him, both in heaven and earth, so we must believe He rules and is the Captain of our salvation in these various stages of our existence, and when that degree of perfection is reached that we pray for so often. "Thy will be done on earth as in heaven," He will come, whose right it is to reign, with ten thousand of His Saints, and "the meek shall inherit the earth"—a time when knowledge and peace shall cover the earth, "swords be beaten into plow shares, and spears into pruning hooks," when a theocratic government will be set up, and preparation made for another grand change. In this state, mortal and immortal beings will grace the earth, "the lion and lamb dwell together" in peace, and "peace will spread her white wings over this fair planet, and grim-visaged war, smoothing his wrinkled front, will sit at her feet and learn wisdom for a thousand years." Satan will also be bound, to those honored inhabitants of Zion and Jerusalem, who have advanced beyond his seductive wiles, beyond temptation, unto these the second death has no power.

All these stages are gradual growths, not instantaneous transformations, but a gradual progression, through obedience to Gospel laws, which will give us an inheritance on this earth, bring us to perfection, and prepare us for the last grand change, where all mortality, and everything of a carnal nature, will be destroyed by fire, the earth and all therein shall die, and be baptized by that purifying element, and a new heaven, and new earth, will be formed from the indestructible components of the old purified elements, and we will have a resurrected earth, or a heaven, a celestial kingdom, with its variety of glories. "He that overcometh shall inherit all things," and be made a partaker in all these glorious changes, finally, reaching perfection, becoming like Christ, one with Him and the Father, eternally progressing, on through aeons of years, learning the principle of eternal lives, like our Great Parent in heaven, endless ambition, progression unceasingly.

"A man cannot be saved any faster than he gains knowledge," and is never saved in ignorance. And as these steps are progressive, how necessary we should learn wisdom, and obey the laws needful for this probation, that we might be prepared to advance in paradise, and learn the principle of taking up our mortal bodies, preparatory to dwelling on the earth, and reigning as kings and priests of the Most High God. And sisters, don't despair, there will be queens and priestesses in heaven. "A man is not without the woman in the Lord," and it takes the combination to make a perfect whole. "They two were made one flesh," "in the image of God created He them." In the restitution of all things, we must expect the same conditions that existed before the fall, existing in the great day of rest, the millenium. We shall enjoy the loving

association of our dear ones in these stages of advancement.

If, in our walk, we choose the wrong path which leads to hell, and get tangled up in the briars and snares, which beset the broad road, our progression is stopped, we are damned.

"He who knoweth the Master's will and doeth it not, is beaten with many stripes, and when such an one commits sin, the seared conscience creates hell and remorse, which can only be compared to the carnal element of fire and brimstone, and if that sin is great, so comparatively is the torments of that "worm that dieth not," but if the crime be venial in its nature, and restitution can be made, pardon can be obtained by application to our merciful Father, through prayer. The many millions who die in sin without accepting the Gospel, can only get redemption through hell, like David and the antediluvians, who were in prison paying the penalty of transgression (when Christ preached to them by His spirit, while His body was in the tomb), they were retarded thus far as progressive beings.

The world today is in the same condition as those before the flood, "As it was in the days of Noah, so shall it be in the days of the coming of the Son of Man." Christ's Gospel has again been introduced in this the dispensation of the fullness of times, not by Noah, but by Joseph Smith, and the rejectors, like their brethren before the flood, will suffer in hell, in excruciating agony, according to their neglect and misdeeds, so will their torment be, their pains will not be through the carnal element fire, as the spiritual and immortal part of man cannot be destroyed or affected by such an element, but the agony and remorse of conscience, produced by sin and neglected opportunities, will be of such a nature that it can only be compared or understood by the gratifying expressive allegory, "lake of fire and brimstone." Christ's parable of Dives and Lazarus speaks of it as "a feverish thirst," and Jesus Himself, in descending below all things, understood something of the exquisite tortures of the mind, when He sweat great drops of blood, and in His agony said, "Let this cup pass from me."

Shakespeare has very graphically described the torments of the damned, and in his great masterpiece, "Hamlet," speaks of the King, Claudius, as a damned soul, whose remorse was such that his guilty conscience destroyed his rest, and the haunting recollection of his guilt brought him the torments of hell, (he had murdered his brother), and he could not get forgiveness, his prayers and supplications to the throne of grace were fruitless, he was a doomed soul.

There are criminals shut up in the great prison of Hades, when their debt, "or uttermost farthing has been paid," who will be preached to, and again allowed the privilege of taking a stand for Christ and truth, and when they have advanced so far, and learned the principle of taking up their tabernacle, they can be resurrected, as the order of this grand change appears to be based on our faithfulness and obedience to Gospel laws, "every man in his order, but Christ the first fruits."

Those who neglect, through sin and disobedience, the privilege offered, to come forth in this the first resurrection of the just, and remain filthy still, are in a deplorable condition. Still they will all come forth in the resurrection of the unjust, and stand before the judg-